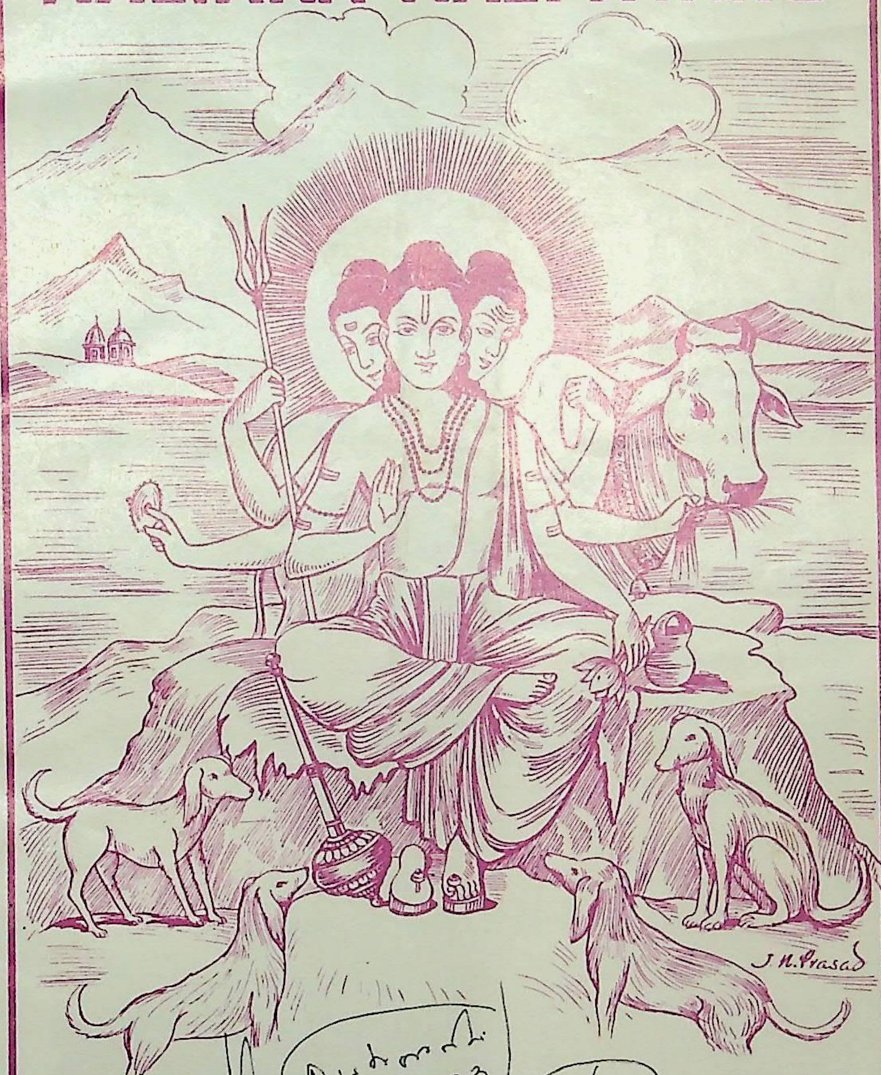
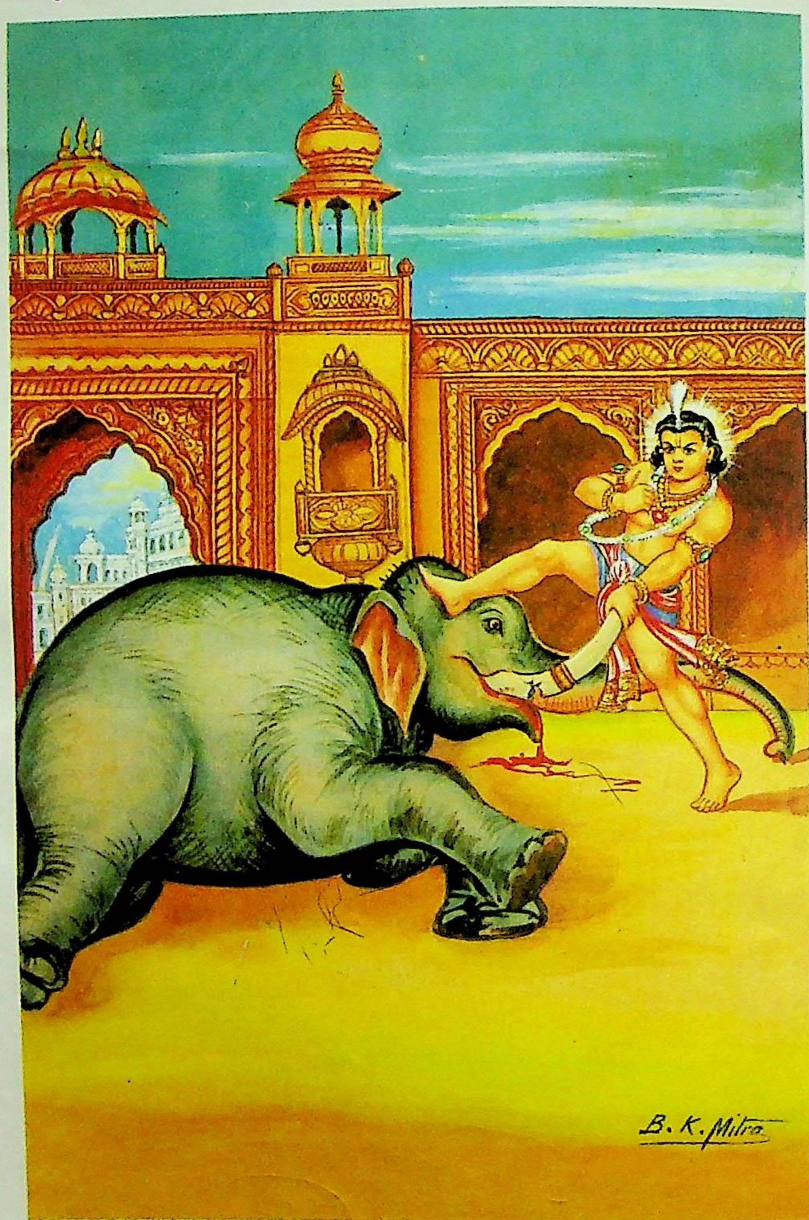
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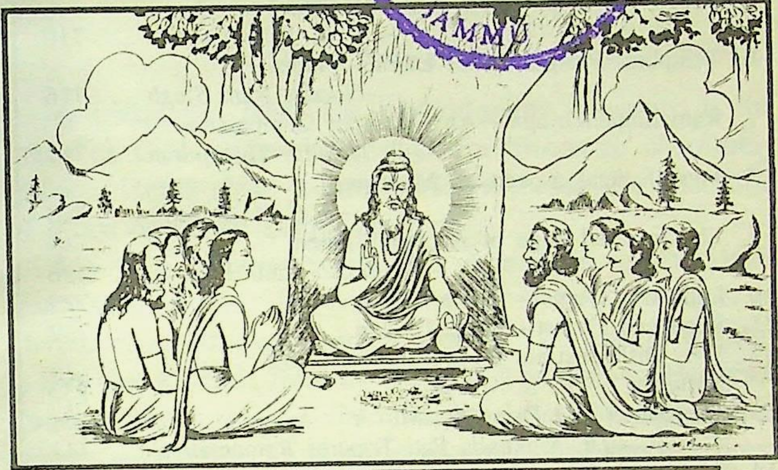
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Kuvalayāpīda slain

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥



KALYANA-KALPATARU

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL IDEAS AND LOVE FOR GOD

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Kuvalayāpīḍa Slain

पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया।
दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः॥

"Trampling the fallen animal like a lion (the king of beasts), and sportfully extracting its tusks Śrī Hari killed with it the elephant as well as its keepers."

—*Bhāgavata* (II. 43. 14)



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Divine Grace

—Brahmalina Sri Jayadayal Goyandka

A friend has asked me the following question: Is the grace of God subject to certain conditions or absolutely unconditional? How should we learn to see the operation of grace under all circumstances?"

My first submission in this connection is that it is impossible to describe in full the glory and greatness of Divine Grace through human speech. The reason for this is that this glory is infinite, whereas whatever is described through speech is finite. Even the little that any sage or seer understands about the mystery of grace, he cannot express through words. There is, in fact, no limit to this grace, which is being constantly showered by God on all His creatures. Whatever guesses are made about the immensity of this grace fall too short of what it actually is.

Grace, because it flows equally and spontaneously towards all beings without any external cause or condition, may on the one hand be described as unconditional or causeless. On the other, it may be described as conditional too inasmuch as the more a person believes in it, and the greater the extent of grace one believes himself to be enjoying, and the more correctly and fully he grasps its true character, the more palpably and visibly he profits by it.

God is from every point of view complete by Himself without any desire of His own; He is all-powerful, the Almighty Lord and Master of all. How can He be conceived to have any wish or desire, so that any interested motive

may be attributed to His grace? He is by His very nature, and without any cause, extremely compassionate and supremely benevolent to all; all His actions are guided by the sole purpose of doing good to all; although a non-doer, it is out of sheer compassion that He engages Himself in activities for universal good. Though not subject to birth, He incarnates Himself from time to time for the redemption of pious souls, for diffusing the light of religion, for the suppression of evil through the destruction of evil doers* and for infusing love and piety among the people through manifestation of His Divine sports on earth. Though without attributes, Formless and Changeless, He has to take upon Himself a Form and attributes in order to manifest Himself before his devotees, yielding to their Love. Though Lord of all, Almighty and thoroughly independent, He melts through love and makes Himself subservient to His devotees. His unmotived, causeless, supreme grace is the sole cause of all these phenomena.

Even those devotees or blessed souls who have attained God, who have realized the supreme glory of Divine Grace, who have themselves imbibed a share of that virtue, become altogether selfless; their relations with the world are no longer guided by self-interest. All their activities are solely guided by altruistic motives and do not have any selfish motive behind them. What wonder, then, if the Divine Grace is altogether unmotived. That the relations of God-realized souls with other souls are no longer guided by self-interest is admitted by the Lord Himself, who says in the *Gītā*—

*The Lord redeems the evil doers even by killing them, as the scriptures say—

लालने ताडने मातुर्नाकारुण्यं यथार्भके। तद्वदेव महेशस्य नियन्तुर्गुणदोषयोः॥

"Just as the mother is inspired by love both in indulging and roughly handling a child, even so the mighty Lord is actuated by compassion both in rewarding a virtue and punishing an offence."

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥

(*Gītā* III. 18)

"He has no interest in things done in this world, nor in things left undone; nor has he any relation with the world on the basis of self-interest.(Yet he works for the welfare of all)."

Even so with reference to His own self, the Lord says—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥

(*Gītā* III. 22)

"Though there is nothing in the three worlds that should be done by Me, O Arjuna, nor is there anything unattained that has yet to be attained still I engage Myself in action."

Goswāmī Tulasīdāsa also says—

"O Lord, in this wide world all friendship is tainted by selfishness, no one ever dreams of a higher aim in friendship. It is Thou and Thy servants (devotees) alone, O chastiser of Demons, who are engaged in doing good to the world without any selfish motive.*

The above description will show that though God and His devotees have no duty to perform, no interest to serve, they engage themselves in all forms of activities for the good of the people, that is, to guard them against sin and guide them along the noble path of morality, religion, and devotion to God. Their infinite grace or mercy is the only motive of their activities.

It may be asked here: if the Divine Grace extends equally on all in an infinite degree, how is it that all people do not attain salvation? A proper investigation into this question will show that people generally fail to take advantage of this grace because of their ignorance about its true nature.

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*स्वारथ मित्र सकल जग माहीं। सपनेहुँ प्रभु परमारथ नाहीं।
हेतुरहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥

Though God is almighty and supremely kind, He does not perform any action on His own initiative because He is absolutely impartial and disinterested. His mercy is evoked and He is moved to action only when a devotee approaches Him with faith and love. This may be illustrated by the example of the holy Ganges which is incessantly flowing to wash away sins and redeem the world, and yet those who are not acquainted with the infinite glory and sanctifying power of the Ganges, or who fail to take advantage of it by bathing in it or drinking its water for lack of faith and reverence, cannot derive much benefit from its presence. Even so divine Grace is incessantly flowing everywhere in a current more extensive and more comprehensive than the Ganges, and yet people do not bestir themselves to take advantage of it by taking refuge at the feet of the All merciful Lord, due to their ignorance about the glory of His grace and a general lack of faith and reverence.

General benefit from the Divine Grace is derived by all beings in a uniform degree; but he who becomes a special object of His grace can derive benefit from it in a special degree. The light and rays of the sun are equally available to all at every place so that all derive equal benefit from it in a general way, but the rays of the sun are focussed in a special degree on a sun-stone which begins to emit fire as soon as the sun's rays fall on it. Similarly, he who possesses a heart as transparent and pure as the sun-stone, that is to say, who is possessed of reverence and love for God in a special degree, is able to derive special benefit from the Divine Grace.

All the three types of *Karma* of human beings, viz., *Sañcita* (accumulated actions of the past, which have yet to bear fruit), *Prārabdha* (those which have already begun to bear fruit), and *Kriyamāṇa* (actions that are being newly performed and added to the store of *Sañcita Karma*),—are

closely connected with the Divine Grace. It is the divine grace which has been responsible for our past actions of a meritorious type, and the Divine dispensation according to which such actions are rewarded with enjoyments in the present life, also operates for the good of creatures and is inspired by His unbounded mercy. That is why those who have understood the secret of His grace visualise its benign operation in every decree of providence and in every condition. Virtuous actions in the present life are also attributable to His grace, it is His grace which guides us along the path of virtue. This Divine Grace is eternally associated with every form of *Karma* of human beings.

If things are scrutinizingly observed with the eye of reverence and faith every man can visualize the operation of the Divine Grace at every step and every moment of his life and under all circumstances. All the creatures of this world derive their subsistence and joy from elements like water, air, light, etc., their very life is sustained by them. The Divine Grace permeates through all these elements in a uniform degree.

The Divine dispensation which regulates enjoyment and suffering according to virtuous and sinful deeds committed in the past is also inspired by His Grace.

The Divine Law according to which accumulated sins of innumerable births are expiated by even a little amount of practice of *Japa*, meditation and association with holy men reveals nothing but the infinite grace of God.

His grace is, again, particularly manifested when He reveals Himself in a visible form before devotees who take refuge in Him, and a loving and piteous appeal for such manifestation removes their suffering and distress, protects in everyway those who seek shelter under Him, and guards them against sin. It is singularly and exceptionally kind of Him to reveal Himself on His own initiative, unasked and

unsolicited, before a devotee who is firmly rooted in devotion like Prahlāda just in order to bless him with His auspicious sight and protect him from all danger.

His grace is also particularly revealed in weaning people from the path of sin and putting them on the right track through the agency of holy men and sacred books, or through promptings of their hearts or even by incarnating Himself on earth.

Man should learn to visualize the operation of His grace under all circumstances, favourable or unfavourable, namely in the possession or loss of objects of worldly enjoyment such as wife, children, wealth or lodging; in the enjoyment of good health or in failing health; in adversity and sorrow as well as in prosperity and abundance.



Meditate all the time. While you are working, ever be thinking, "Lord, I must not forget Thee." Want Him so deeply that you could roll on the ground with anguish for Him Cry for Him. Don't watch the clock. Don't care whether He does or does not answer, for that puts a condition on your love. He is aware of your every cry, and when your heart's full surrender has been made and the *danse macabre* of *Karma* is over, He burns up His veil of *Māyā* for you and then where is death? Where is old age? Where is sorrow? Nothing remains but His light. This is the truth.

—*Self-Realization*

Let thy soul lend its ear to every cry of pain as the lotus bares its heart to drink the morning sun.

—*Divine Rays*

We are God's Own

—Swami Ramsukhdas

In *Śrīmadbhagavadgītā* the Lord says—

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥

(XV. 7)

"The *Ātmā* in the form of *Jīva* in this world is my eternal fragment. But it attracts the mind and five senses which abide in *Prakṛti* e.g., it assumes them to be its own."

We are all sons to God more singularly than a mortal son to his father. But we not owning Him as such have assumed the body, the senses, the mind, the intellect which have their abode in *Prakṛti*, to be our own—this is the bondage. Apart from this there is no other bondage. We are a fragment of our mother and father both but dissimilar to that we do not contain fractions of the Lord and *Prakṛti* both on the contrary we are a fraction of only God— "मम एव अंशः". Since we are fractions of God so we abide also in God but it was a great mistake on our part to assume body abiding in the *Prakṛti*, to be our own. That which was a portion of *Prakṛti* remained in the *Prakṛti* (faithfully) but we have turned our back upon our whole—the Lord. The inert proved to be worthy son of its origin but we failed to maintain our parental relation with God.

There are innumerable things in innumerable cosmic eggs but nothing is our own and it can't make us happy. Even if we get the kingship of all universes, it will be of no use to us. The thing that is not our own can never make

us happy, can it? No. Not at all. Only He can make us happy whose fractions we are and who is really our own?

We are a fraction of the supreme God and are sentient, taintless and by nature a heap of joy—

ईस्वर अंस जीव अबिनासी। चेतन अमल सहज सुखरासी॥

(*Mānasa. Uttara.* 117.1)

Even if we go to any species whatsoever still we will remain the selfsame—"चेतन अमल सहज सुखरासी". The cause of birth in high or low species is the association with the *Guṇas*—"कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु". (*Gītā* XIII. 21). Due to the association with *Sattva Guṇa* the *Jīva* goes upward, with *Rajoguṇa* remains in the middle (intermediary region) and with the *Tamoguṇa* goes downward.* It means that due to the association with the *Guṇas* e.g., by assuming relation with the body, mind, *Buddhi*, the birth and death takes place. Thus a striver should take it today and this very moment that we have got our relation with only God the Supreme. We are fractions of God and we live in Him alone. And then the liberation is assured without any doubt because we have grasped the real thing. Whatever materials ability, strength we have got, it all belongs to the world and is meant for world only. On the otherhand we belong to *Paramātmā* and are dedicated to Him.

The earth, the water, the fire, the wind, the ether, the mind, the intellect and the ego—all included, they are lower nature 'अपरा प्रकृति' and We in the form of *Jīva* are higher nature of *Paramātmā*. We are related to God and not to the body. Body is lower nature. 'I' and 'my'—both are related to the world. In this way as soon as we dispense with the idea of 'mine' and the 'ego' we instantly get supreme peace—"निर्ममो निरहङ्कारः स शान्तिमधिगच्छति" (*Gītā* II. 71).

*ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥

(*Gītā* XIV. 18)

Nothing is our own. Neither the idea of mineness nor the ego is ours. Desire also is not ours and so are the bare necessities not our's. *Gītā* has referred to this state as *Brāhmīsthiti*—'एषा ब्राह्मी स्थिति:'' (*Gītā* II. 72). Let us therefore assume that we belong to God and have no association with body, mind, senses and intellect. By doing so we will instantly be liberated. There is nothing like virtue and vice in it. Let us abolish the idea that we are sinners. We are completely free from the sin. We are the fractions of the *Paramātmā.* The sins are a visiting feature and are our own creation. They are not natural. But we are innately sentient, taintless and bliss personified. Only this much we have got to realise. The sin is a transitory phenomenon. We are not an object that is born and perishable.

We are always with *Paramātmā* and so is *Paramātmā* with us. We may be sinners or virtuous but are always with God. If we are good we are with God, if we are bad still we are with Him. We contain neither sin nor virtue; neither good nor evil. We are still with *Paramātmā* even if we may or may not experience it. Even if there may be a sinner howsoever big; even if there is a butcher slaughtering animals everyday, still he is a fraction of God. We all are fractions of God. Vice and virtue do not touch us. They cannot reach us. If this fact we appreciate properly, it will be enough for liberating us.

The body belongs to the world and is subjected to birth and death but we remain the selfsame—''भूतग्राम: स एवायं भूत्वा भूत्वा प्रलीयते'' (*Gītā* VIII. 19). The body is identical with the world but we are not so. All sins and sorrows go with the body and not with us. We are aloof from all sins and virtues, auspicious and inauspicious deeds. That is enough. Only this much we have to accept. It is a hard truth that we belong to God. We will get liberated only by assuming this truth because assumption is the only cause of bondage and salvation both

Even if we forget that we belong to God, it will make no difference. Becuase forgetting and not forgetting happens in the intellect and not in our self. We are neither related to forgetting nor memory. We are the same—"चेतन अमल सहज सुखरासी". Forgetting or remembering means nothing so for as our self is concerned. We are sentient and the three *Guṇas—Sattva, Raja* and *Tama* are inert. When we establish affinity with them only then they bind us. If we do not hold them they will not affect us. We even though innately sentient and unattached, assume our association with insentient and it is only then that we get bound. If we do not associate with them the *Guṇas* will be confined to the *Prakṛti* alone—"प्रकृतिस्थानि". They will not approach us. There is not even a scintilla of doubt. If we do not associate with the *Guṇas* they can do absolutely no harm to us. They have no power at all. All our past deeds accumulated during lakhs of births and of whatever nature they may be, get perished by simply assuming the Lord to be our own—

सनमुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहिं तबहीं।

(*Mānasa, Sundara* 44. 1)

The past sins will perish and no new sins will come up. This is because we commit sin only when we assume the world to be ours and desire something from it. If we do not assume the world as ours or not desire anything from it on the contrary if we assume God as our own then the sins committed during past innumerable births will be wiped out this very moment. It is not at all necessary to repeat that God is our own. For example we assume the mother to be our own and then there remains no necessity to repeat it again and again. The motherhood of the mother is an imposition but this is not so with God. We came in the womb of the mother, suckled her milk and then she became the mother. But Lord is our own from ever and will remain so for ever. No worldly relation is stable. If we

die this moment all relations will come to an end. Perishes that which has no real existence and which has real existence that alone can stay. We should have to turn our eyes to what exists. That is all.

We are of God and God is of ours. The body belongs to the world and world to the body. There is identity between us and God and so are the body and the world identical. The saints call it *Satsaṅga.* To have company of *Sat* and to accept *Sat* is *Satsaṅga*. If we do *Satsaṅga* there will remain no bondage. There is no greater job than to assume the fact that we do not have any association with the body or the world. Even feeding thousands and lakhs of persons cannot be equal to it. We are eternally different from body. There is no doubt in it. We have simply assumed ourselves to be with the body and the world and have got to renounce this wrong notion. If we give it up we will get liberated at once.

The mistake we commit is this that we accept the mundane relations which are unstable and the relation that is stable—we do not acknowledge. We accept which causes bondage and reject which may be a source of liberation. No worldly relation is stable. Whatever effort we make we cannot keep relation with the world intact. Similarly we cannot snap the relation with God whatever effort we make. Even God is not powerful enough to snap this relation of ours. Even though He is omnipotent yet incapable of deserting us.

It is needless to always think that we belong to God. It is not within the range of thinking but is a matter of intuiting. For example if this is a pole, what is there to think about it. We belong to God is a fact. If we realise this truth, we will be blessed. If our relation with body would have been real then we also must have changed alongwith the body. But it is the body that changes and we remain the

selfsame. It is the body which is child, young and old but we do not alter. We are neither the body nor the body holder too. We are different from body and so is body from us. It is because of being different from body we discard one body and assume the other. It is absolutely a matter of fact and true that we are fractions of God. Therefore, right from now we must stop hearing, reading and learning and start knowing and acknowledging. From among the innumerable universes not a single thing is our own. Even this body, senses, mind and intellect also are not our own. This fact we have got to know. Only God is our own—this fact we have got to acknowledge. By hearing, reading or learning we can become scholars, lecturers and writers, but our bondage will remain as it was. But if we decide that nobody is ours we will be liberated. If we acknowledge that only Lord is our's we will become a devotee.



Do you not remember what the *Bible* says, "If you cannot love your brother whom you have seen, how can you love God whom you have not seen?" If you cannot see God in the human face, how can you see him in the clouds, or in images made of dull, dead matter, or in mere fictitious stories of our brain? I shall call you religious from the day you begin to see God in men and women, and then you will understand what is meant by turning the left cheek to the man who strikes you on the right. When you see man as God, everything, even the tiger will be welcome. Whatever comes to you is but the Lord, the Eternal, the Blessed One, appearing to us in various forms, as our father, and mother, and friend, and child—they are our own soul playing with us.

—*Swami Vivekananda*

Put Out of Mind

—Nityalilalina Sri Hanumanprasad Poddar

If you ever render any service to another, do not feel proud that you have done him a good turn. Know it for certain that the gratification derived by him through your act of service is unmistakably the result of some meritorious deed performed by him in the past and that you have only served as an instrument in bringing him that gratification. Thank God that He made you an instrument in dealing out happiness to one of His creatures, and be grateful to the person who accepted your service. If he feels grateful to you in his turn or acknowledge your services, feel uncomfortable in your mind and pray to God, saying, "Lord, why should I get this unmerited credit for what You have done?" Give him a polite reply in the following words; "Brother, you should feel grateful to God, who has made this arrangement for you, and go on performing meritorious deeds as best as you can so that you may enjoy such gratification over and over again. I have served only as a humble instrument; pray do not tickle my pride with words of unmerited praise."

Do not assume patronizing airs before him nor tell him vauntingly in his face that you are his benefactor; if you do so, he will groan under that heavy burden. He will feel miserable in his mind and will hesitate to accept any further service from you. You will also resent his cold attitude and you will regard him as ungrateful. The result will be that seeds of enmity will be sown, in your mind as well as in his. Therefore, completely banish from your mind an idea that you have rendered any service to anybody.



Social Philosophy of Swāmī Vivekānanda

—Dr. A. R. Mohapatra

Swāmī Vivekānanda was a multi-faceted personality—a great spiritual teacher who ceaselessly worked for the good of all humanities. Whatever he said or did was not only for the salvation of India but for the removal of the misery of the world, and above all his goal was to see that all human beings could attain the knowledge of their divine nature. Swāmījī's message was, therefore, not for one time, but for all times—not for one country, but for all countries, not for one aspect of human life but for all aspects of human existence.

Swāmī Vivekānanda was a great monk who dedicated his life for the welfare of the masses. He used his energies to the betterment of man everywhere—materially, morally, and in other directions. He had personal knowledge of the pitiable condition in which the poor masses lived in different parts of the country. His heart bled at what he saw. His love for India was the product of his love for man. To awaken men and women everywhere to their divine birth-right was his life's mission. It is indeed a rare mission of a monk who has devoted his life for the uplift of the masses. He realised that service to mankind is the service to God. If service is rendered in the true spirit of worship, it is the most efficacious means to spiritual realisation, for man is the highest symbol of God and the service of man is the highest form of worship on earth.

Swāmī Vivekānanda said he was a socialist, adding at

the same time, not that socialism is perfect, but half a loaf is better than none. He was a socialist so far as he believed that adequate opportunities of growth should be given to all.

In modern age, Swāmī Vivekānanda gifted India with two of her crying needs, namely, a national consciousness and socialism. His contribution to the awakening of India raised him, in the opinion of Lokamānya Bāla Gaṅgādhara Tilaka, to the status of Śaṅkarācārya. Every great national leader subsequent to Swāmī Vivekānanda, has acknowledged having received inspiration from him. In the *Swadeśa* agitation, Śrī Aurobindo remarked that Vivekānanda was a soul of puissance if ever there was one, a very lion among men, and to Netājī Subhāṣa Candra Bose, Swāmījī may be regarded as the spiritual father of the modern nationalist movement. Mahātmā Gāndhī proclaimed that by studying the works of Vivekānanda, his love for his motherland increased a hundredfold. And Gāndhījī's movement for the uplift of the scheduled caste had behind it, the tremendous inspiration of Vivekānanda's powerful crusade against casteism and untouchability. Swāmījī's speeches, according to Rabīndranātha Tagore, inspired the daring deeds of the youth and awakened in them the spirit of dedication and service to the nation.

Swāmījī's socialism is not a product of a merely emotional upsurge of human compassion. It is based on a social philosophy of man and his infinite possibilities—the philosophy of *Advaita*, which proclaims the divinity and solidarity of all human beings. He thus connects the modern political and social democracy for freedom and equality with India's ancient Vedantic philosophy.

In the light of this spirituality, Swāmījī shows that there is no place for any group or section of society. He is the first spiritual teacher in history who dealt with socio-economic

problems of man, alongwith his religious cravings and aspirations. He could do so because the philosophy of *Advaita*, which he, and also his great teacher Śrī Rāmakṛṣṇa, upheld, is a unifying philosophy oriented to action in the world.

Swāmī Vivekānanda was impressed by the material prosperity of the West, but he had also observed how it had blunted its moral perceptions. He wanted that India should attain the same material prosperity yet retain her love for moral values. Morality, of course, is not the goal of man, but the means through which the freedom is attained. That action is moral, according to Swāmījī, which frees us from the bondage of matter.

Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient lifeless particle of matter to the highest existence on earth the human soul. The whole universe is in fact the result of this struggle for freedom. There is to be found in every religion the manifestation of this struggle towards freedom. It is the groundwork of all morality. When we see a man doing good work, helping others, it means that he cannot be confined within the limited circle of 'me and mine.' All the great systems of ethics preach absolute unselfishness as the goal. *Karmayoga* is the attaining through unselfish work, of that freedom which is the goal of all human nature. Every action must be done as duty, only for the sake of doing work, without thinking of its result. To Swāmījī, that which is selfish is immoral, and that which is unselfish is moral.

The watchword of all well-being, of all moral good is not 'I' but 'thou'. Who cares whether there is a heaven or a hell, who cares if there is soul or not? Here is the world and it is full of misery. Go out into it, as Buddha did, and struggle to lessen it. Swāmī Vivekānanda said that 'forget

yourselves whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, Christian or a Mohammedan. The one lesson obvious to all is the destruction of the little self and the building up of the real self. This little self of selfishness must die. He who gives up the little self for the world will find the whole universe his. It means we are infinite. We are in reality that infinite Being. We are God himself though we have forgotten our own nature in thinking ourselves as little men (self).

Spiritual knowledge is the only thing that can destroy our miseries forever, any other knowledge satisfies wants only for a time. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were the most powerful of men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life.

Helping others physically by removing their physical needs, is indeed, great, but the help is greater according as the need is greater and according as the help is far reaching. The help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help. The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and the miseries will always be felt and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure and spiritual. We may provide all types of help to mankind but if proper education and character is not available then all assistances are in vain.

Swāmī Vivekānanda's interpretation of religion as Vedantic Unity in practice through service, based on equality and renunciation (*Tyāga*). He brought men, societies and religions nearer to God. Service as a pathway to God became Swāmī Vivekānanda's great contribution to religion. In the process,

religion became more relevant to people who saw equality through service as applied and spiritualised socialism, a socialism without a class-war or conflict.

The national ideals of India are renunciation and service. Swāmī Vivekānanda said—"None lives except he who lives for others, the rest are more dead than alive. However, by 'service' Swāmī Vivekānanda did not mean mere charity, admirable as this might be. In *Karmayoga* he has elaborated this aspect: "Work incessantly, holding as something deified, as God Himself, and knowing Him to be in everything. He is already in everywork, in every thought, in every feeling. Thus knowing we must work this is the only way, there is no other."

Swāmī Vivekānanda got a wonderful teaching of his master Śrī Rāmakṛṣṇa that 'not showing of compassion, serve the *Jīvas* knowing them to be the embodiments of Śiva. Actually, his words were *'Śiva jñāne jīva sevā.'* 'Swāmījī' has analysed it— "This is the gist of all worship to be pure and to do good to others. He who sees Śiva in the poor, in the weak, and in the diseases, really worships Śiva, and if he sees Śiva only in the image, his worship is but preliminary. He who has served and helped one poor, man seeing Śiva in him, without thinking of his caste, or creed, or race, or anything, with him Śiva is more pleased than with the man who sees him only in temples.

Swāmījī asked us to follow our national ideals of renunciation and service. Without renunciation none can pour out his whole heart in working for others. Service for the welfare of the people should be the motto of the mankind. The concern for the well-being of humanity, all over the world, remained the primal driving force for Swāmījī. He affirmed his attitude thus— "I am the worshipper of *Daridranārāyaṇa,* of the Nārāyaṇa who is located in all the poor people of the world. It is my duty to look after

them all. The best way to reach God is by the service of man."

It is significant that in the practical application of his master's grand ideal of service, Swāmī Vivekānanda has offered a synthetic ideal by juxtaposing the vow of service to humanity with the classical vow of one's own liberation. He coined the phrase "*Ātmano mokṣārthaṁ jagaddhitāya ca*" as the motto of Rāmakṛṣṇa Movement. It means one should aspire for the liberation of the soul and for the good of the world.

Swāmī Vivekānanda said that "you cannot help anyone, you can only serve the children of the Lord, serve the Lord himself, if you have the privilege. Do it only as worship." He also said that the poor, the downtrodden, the ignorant—let these be your god. The gist of all worship is to be pure and to do good to others. He who sees Śiva in the poor, in the weak, and in the diseased, really worships Śiva, and if he sees Śiva only in the images, his worship is but preliminary." Swāmījī was for the uplift of everybody, everywhere. He was positive, not negative.

When our country today is passing through the momentous revolutionary transition, the inspiring and the humanistic social philosophy of Swāmī Vivekānanda will help our people to achieve alround upliftment, giving them a new vision of life.



> As one and the same water is called by different names by different people, some calling it 'water', some *Vāri*, some '*Aqua*' and some '*Pānī*' so the one *Saccidānanda*—Existence-Intelligence-Bliss Absolute—is invoked by some as God, by some as *Allāh*, by some as *Hari* and by others as *Brahman*.
>
> —*Sri Ramakrishna*

Temporal Perspective of Eternal Values

—Gorakh Nath Singh

Time is the best remedy for all ills?
But history teaches otherwise:
There is too much poverty, oppression for the weak,
Too much humiliation for the women,
Too much helplessness for children in the world,
May be these can never be eliminated?

(2)

Aparthied is happily practised
Racial discrimination preferred,
Human rights thrown to the winds,
Ethnic-riots whipped up and exploited
In the East and West alike,
Equality and morality are only talked about
Converse to survival of the fittest:
Elimination of the weakest;
When might is proving right,
We sermonize right is might:

(3)

Has time remedied all these ills through the ages?
Rather it has magnified the falsehood, the evil,
To corrupt and maul the true, the good and the
beautiful;
Only the grim fact is worth remembering:
The true, the good and the beautiful have been
incessantly strangulated:
Yet they still survive to show the path.



Rāmaliṅgaswāmigal—An Ocean of Compassion

—R. Ramdas Thampuran

'Arut perum Jyoti—thani perum karunai'—these two phrases epitomise the life and philosophy of Saint Rāmaliṅga, who is popularly known as Vallalar. The above statement is literally true, since nobody could equal the "Divine vast light of compassion" which was the hallmark of the saint's life. He was born in October 1823 in a small village, Maruthur near Chidambaram, to the devout parents namely Śrī Rāmaiah Pillai and Cinnammā. His father died when he was just six months old. Hence he did not receive any education nor he came under the tutelage of any *Guru*. Yet he attained fame as a great saint and a Messiah of Mercy, purely due to his devotion to his personal deity Lord Muruga who revealed to him, all that is to be known.

Commissioned by his creator to be the most catholic and democratic spiritual preceptor of the mid 19th century, he reviled at the religious abnormalities and atrocities and the arrant superstition prevailing at that time. He was a great humanist and could not tolerate bullocks being whipped while at work; nay he could not withstand even the withering of plants due to shortage of water during summer. His compassion was no less than that of Lord Buddha, Thayumanavar and Kumara Guruparan. He preached of one God, one religion, one faith and one humanity. These ideals incidentally proved to be the inspiration for Śrī Nārāyaṇa Guru of Kerala at a later date. Swāmī Rāmaliṅgạ's *Tiru Arupta* (a collection of poems) containing about 6500 divine

inspired verses is a memorable testament of celestial love, universal brotherhood, religious tolerance, great reverence to life, one world and one government. Like Gurudeva Tagore, he had great appreciation of the comman working man, "Who is tilling the hard ground and breaking stones" and in his inimitable style, sang of the meek and gentle. "Behold them who regard every life as theirs, who live in harmony with all and happy in universal love, their heart is where the supreme Master Lord Naṭarāja dances; my heart thirsts to serve the feet of those great souls."

His life was a rare synthesis of dedicated social service and great devotion. He had direct experience of lofty visions of Lord Muruga and he sang in ecstasy—*"Manathiṅ* meethu myilada kandaen.......Vallale kandenadi"* and again "*Aangaṁke*† *sakthikal Aayviam Aayiram*", culminating in the vision of Divine Mother and Lord Naṭarāja. Also in his outpouring to Lord Muruga, he expresses the incomparable bliss of nectarean honey. Verily Saint Rāmaliṅga was a forerunner, inspiration and role model for many South Indian saints like Pamban Swāmigal, Pandrimalai Swāmigal Pūndiswāmigal and many other great saints, who flourished during the last 150 years.

This great 'Messiah of mercy' established a centre in Vadalur, a village in South Arcot Dt. Realising that it is an insult to offer religion to hungry millions, he established a free feeding centre there, which is rendering humane service even now. Four years later he established the *Satya Jñāna Sabhā*, where he kept an oil lamp burning—a *Jyoti* to symbolise God in his supreme aspect as light. This light is housed in the centre of a lotus shaped octagonal building, meant as a common worshipping place for people of different religions. The divine light represents the effulgent soul or

* I saw the peacock dancing in the sky......

† I saw the *Śakti* everywhere.

Ātman present in the lotus heart of every human being.

Rāmalingaswāmigal, propagated his divine message and ministered to the spiritual aspirants till the 30th January 1874. (It may be a coincidence that exactly 74 years later on the same day Mahātmā Gāndhī was assassinated.) On that momentous day, he called his disciples and after telling them his unfinished work would be taken up by certain eminent foreigners, he shut himself in a small room and disappeared mysteriously. His final prophesy was certainly related to the advent of Madam Blavatsky and Colonel Olcott and their founding the Theosophical Society at Madras. Their motto of universal brotherhood, was more or less the continuation of the ideals of Vallalar.

During Rāmalinga's time Mr. J. H. Garstein I.C.S., was the collector of South Arcot. He has dwelt on the tremendous influence wielded by the saint on the multitude of all shades, ranging from the elite to the poorest of poor. Many of his admirers left their original abodes and took up residence near Vadalur to be in proximity with the great saint.

The trail blazed by this great humanist, is inspiring thousands of spiritual aspirants, philosophers and common people even to this day and his portraits and statues adorn many homes and public places all over South India.



Anyone who has a genuine desire to see the Lord should make a loud piteous wail for obtaining a vision of the Lord like Rukmiṇī, Sītā and the cow-maids of Brindaban.

—*Jayadayal Goyandka*

Metaphysical aspects in Manusmṛti

—*R. C. M. Tripathi*

Metaphysics basically accepts the existence of one supreme God who at his sweet will creates the world animate and inanimate both. Then metaphysics goes ahead to establish a relation between the creator and the creation. Then finally it tries to answer the potential question in regard of creation—why and how. In other words it discusses in greater details the purpose and the aim of creation. Metaphysics differs from philosophy in regard that philosophy may or may not acknowledge the inevitable importance of a Godhead. Moreover philosophy heavily leans upon the theory of cause and effect but it also reaches eventually a position where cause and effect theory fails and then they start talking of a causeless cause and the beginningless beginning.

There are philosophers of both the types—theist and atheist. Philosophy can live without God alright but metaphysics cannot. An almighty, omnipresent, omniscient and omnipotent God who can and does do anything at his sweet will, is a basic need of metaphysics.

The first chapter of *Manusmṛti* deals with the metaphysical analysis of the creation. It differs in so many aspects from the established schools of Indian philosophy. The very first point of disagreement of *Manusmṛti* is in regard of the primitive existence. *Sāṅkhya* is pluralistic and believes that from the very beginning there were two entities quite independent—*Puruṣa* and *Prakṛti*. And *Sāṅkhya* of *Īśwara* Kṛṣṇa is again pluralist. It clearly says that the *Puruṣas* are many"पुरुष बहुत्वम् सिद्धम्". On the contrary *Manusmṛti* advocates for a single *Brahma*. *Manusmṛti* differs from *Ṛgveda* also

wherein the *Nāsadīya Sūkta* says—it was nothing there--neither *Asat* nor *Sat. Manusmṛti* says that in the beginning there was only a thick darkness quite unknown without any characteristic marks. It was beyond the reasoning faculty and knowledge and it was something like deep slumber (*Manusmṛti* I. 5). Then *Brahma* manifested himself by himself piercing through the darkness (*Manusmṛti* I. 6). This situation raises a couple of very pertinent questions—"was there the existence of *Brahma* prior to when there was darkness everywhere or was it a new manifestation or creation?" If it was manifestation of *Brahma* by himself then we must take that *Brahma* and darkness both were existent side by side. It is also a possibility that *Brahma* existed even when there was no darkness also. In that case we have to agree that self existent *Brahma* himself must have created the darkness out of himself. But *Manusmṛti* is silent on this point. On the whole *Manusmṛti* seems to be a singularistic work.

In regard of manifestation of that *Brahma* the phrasiology used by *Manusmṛti* seems to be that of the *Bhakti* cult (*Manusmṛti* I. 7). Then that *Brahma* injected seed into that darkness and the seed transformed into a golden egg (हिरण्यगर्भ). Then the *Brahma* abided in that golden egg for one *Parivatsara.* After deeply meditating upon himself he divided that golden egg into two parts and out of the two he made earth and heaven. In between the two he created *Vyoma* the intermediary region.

Manusmṛti differs from the other scriptural books on the point of the object created first. *Upaniṣads* give the first priority to *Ākāśa*— "आत्मन: आकाश: सम्भूत:। आकाशात् वायु: वायोरग्नि: अग्नेरापोऽद्भ्य:पृथिवी" etc. On the contrary *Manusmṛti* very emphatically says that the first creation was water:

अद्भ्योऽग्निर्ब्रह्मत: क्षत्रमश्मनो लोहमुत्थितम्।
तेषां सर्वत्रगं तेज: स्वासु योनिषु शाम्यति॥

(*Manusmṛti* IX. 321)

"Fire from water, *Kṣatriya* from *Brāhmaṇa* and the iron is originated from stone. Their splendour may be dazzling anywhere and everywhere but they cool down when they come across the sources of their origin."

The argument advanced by *Upaniṣads* are contrary to those of *Manusmṛti*. The *Upaniṣads* advocate the origin of fire from *Vāyu* because the fire has got in it the innate quality of *Vāyu* also where as the logic advanced by the *Manusmṛti* is that—since the effulgence of fire is pacified by water, so water is logically stronger than fire and since the weaker has its origin in the stronger, so the origin of fire must be water and not vice versa as propounded by *Upaniṣads*.

According to *Sāṅkhya Manas* is one of the latest offshoots of *Prakṛti*. It is purely one of the sixteen *Vikṛtis* whereas according to *Manusmṛti* Manas is the first creation out of the seven. *Manusmṛti* very clearly says that—

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम् ॥

(*Manusmṛti* I. 18)

"From the imperishable; creator of all beings., *Brahmā* the five great elements like ether etc., alongwith their attributes and the mind with its subtle parts came up."

This verse has been very arbitrarily commented upon by the Sanskrit commentators like Kullūka Bhaṭṭa. Let us take the first words 'तदाविशन्ति'. There are two possible etymological ways—(1) तदा + विशन्ति (२) तत् + आविशन्ति. Kullūka has preferred the second one. But his explanation is most ungrammatical and irrelevant. He writes—"तद्ब्रह्म शब्दादिपञ्चतन्मात्रात्मनाऽवस्थितंमहाभूतान्याकाशादीनि आविशन्ति तेभ्य उत्पद्यन्ते". Now let us grammatically analyse this sentence of Kullūka. 'तद्ब्रह्म' can either be a nominative singular or an objective singular. Most probably Kullūka meant it to be nominative singular but his sentence hints that it is an oblative case (from *Brahma*) which is impossible grammatically. In that case

it must have been 'तस्मात् ब्रह्मण:'. If it is nominative singular it can never allow a predicate in plural number. The next point is *Brahma* is universally supposed to be unborn, ever existent and self existent. It can never be subjected to procreation. It will be better to explain this line on the following pattern—

"तदामहान्तिभूतानिकर्मभि: सहविशन्ति" (then come the great elements alongwith their functions). In the second line the expression 'सर्वभूतकृदव्ययम्' is clearly neuter in gender, nominative in case and singular in number. It can go as an adjective either to 'तत्' as Kullūka did or else to 'मन:. If it goes with *Tat* it very definitely poses the word *Brahma* in nominative case and no one can draw the meaning "from *Brahma.*" So the line of explanation advanced by Kullūka is not acceptable and altogether wrong. Then there remains only the other way e.g., 'सर्वभूतकृदव्ययम्' "is an adjective to 'मन:'. In that case the prose order will be—"तदा महान्तिभूतानि कर्मभि: सह विशन्ति सर्वभूतकृदव्ययम् मनश्च अवयवै: सह (विशति), meaning then come the great elements alongwith their functions and 'मन:' which is creator of all beings and immutable comes alongwith its subtle parts. In this case the objection can be raised that the 'मन:' is a later offshoot or effect and is one of the eleven *Indriyas*. So, how can it be immutable and attributed to the doership of the creation. The objection is well taken, so we must not take this 'मन:' to be individual mind but it should be taken as universal consciousness somewhat equal to 'महत्' of *Sāṅkhyas*. This explanation will be foolproof one and will leave no room for any fallacious logic.

Then he created the groups of living being, gods, Sādhyas and *Yajña* as well. Then he milched *Ṛk, Yajuḥ* and *Sāma* from fire, moon and sun gods. Then time and its divisions, stars, planets, rivers, oceans and mountains high and low were created. Then he created *Dharma* and *Adharma* in order to decide what is worth doing and what

is not. Simultaneously he created opposite pairs of feelings. He defined and decided everybody's duty and *Karma*. Here one point is clearly to be held in mind that it was *Brahmā* who allotted duties to all of his creations. There is no arbitrariness. It was something like appointment and there was no room for selecting profession for a man.

He divided himself into two—half male and half female. From that female half he procreated *Virāja*. That *Virāja* practised penances for a long time and then he procreated Manu, the creator of all the creation (*Manusmṛti* I. 33). Manu practised severe penances and produced seven *Ṛṣis*. Thereafter different types of beings came out. Then the vegetation was created.

While the Prajāpati is awake, it is the period of creation and when he sleeps the universe is in dissolved state. So goes on the wheel of creation, Manu heavily leans upon 'मनः' for creation work. It is 'मनस्' the existent and non-existent both that creates the universe (*Manusmṛti* I. 74-75). From *Manas Ākāśa* came out. From *Ākāśa*, *Vāyu*. From *Vāyu* fire; from fire water and finally the earth comes out of water. Here we find that Manu does not agree with *Upaniṣadic* findings.'आत्मनः आकाशः संभूतः' in (*Manusmṛti* I. 14):

उद्बबर्हाऽऽत्मनश्चैव मनः सदसदात्मकम्।
मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥

According to Manu *Ahaṅkāra* is an evolute of *Manas* which is poles apart from the findings of *Sāṅkhya*.

Now let us know something about Manu's thinking on *Ātmā* and *Paramātmā*. Manu recognises three types of *Ātmās* instead of two generally accepted—*Paramātmā*, *Ātmā* and *Bhūtātmā*. All the three are sentient but *Ātmā* living in the body experiences pain and pleasure while it is *Bhūtātmā* that does different types of *Karmas*. The creator of these two is *Kṣetrajña*. (*M. S.* XII. 12-13) This *Bhūtātmā* is a connecting link between *Ātmā* the sentient and body the insentient. It

is just like *Paśu* of the *Śaiva Siddhānta* philosophy of Tamilnadu. Śiva is sentient. He cannot experience *Pāśa* the insentient. Similarly *Pāśa* on the otherhand cannot experience Śiva. So, the existence of a mediator *Paśu* was conceived which is by nature sentient and insentient both. *Bhāgavata* also recognises *Bhūtātmā* in (III. 29. 21)

अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम्॥

"I am ever present in all living beings as *Bhūtātmā*. A man (therefore) who worships me through an idol showing disrespect to Me (as abiding in all creatures) makes a travesty of worship."

This is not the end. As a matter of fact it requires an independent treatise. But the article has already lengthened and I desist from boring you any more.



Sometimes you are in a peculiar dilemma or pressing pecuniary difficulty. Help comes to you in a mysterious manner. You get the money just in time. Every one of you might have experienced this. You exclaim at that moment in joy: "God's ways are mysterious indeed. I have now got full faith in God. Up to this time I had no faith in God."

—*Swami Sivananda*

Self-surrender means offering of all your actions to the divine *Śakti*, i.e., to become conscious by gradual practice that you, as a separate individual doer, do not exist.

—*The Mounatain Path*

An ounce of vanity spoils a hundredweight of merit.

—*Other Men's Flowers*

The Inspired Sage of Accomplishment

—Jankinath Kaul 'Kamal'

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम्।
दैवादपेतमुत दैववशादुपेतं
वासो यथा परिकृतं मदिरामदान्धः॥

(*Bhāgavata* XI. 13.36)

Drunk deep, one becomes unmindful,
Knows not about the cloth he wears
Whether it's fallen off the body or held on to the shoulder
Likewise the sage of spiritual attainment
In disembodied joy of Divine Ecstasy,
Knows not about this transient body
Whether he retains it by the power of destiny
Or has gone beyond it by grace Divine.

Just as in the case of Lāla Ded (of Kashmir) in her own expression:

सुय गव ललि म्य वाख तु वचुन।
तवय ह्योतुम म्य नगय नचुन॥

"To Lāla, that precept inspired me;
Therefore, I took to roaming naked."

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः॥

(*Bhāgavata* XI. 13. 37)

This body moves on the power of destiny
Unto the fruit of actions done in previous births;
The natural plan of whose commencement
Involves investigation, as if, of arrows
Shot formerly—whence and why!
But one in a meditation mood
Got firm in the knowledge of Supreme Self,
Shares not the experience of manifest projection,
Just as a person, on waking from sleep,
Minds not his dream.

As is said about the accomplished sage:

प्रकाशमाने परमार्थभानौ नश्यत्यविद्यातिमिरे समस्ते।
तदा बुधाः निर्मलवृत्तयोऽपि किञ्चिन्न पश्यन्ति भवप्रपञ्चम्।

(*Yogavāsiṣtha*)

"When the sun of spirituality shines bright
And darkness of ignorance vanishes completely,
The wise, even with purified mind process
Then, has no feeling of worldliness as himself."

वाग् गद्गदा द्रवते यस्य चित्तं
रुदत्यभीक्ष्णं हसति क्वचिच्च।
विलज्ज उद्गायति नृत्यते च
मद्भक्तियुक्तो भुवनं पुनाति॥

(*Bhāgavata* XI. 14. 24)

Whose earnest devotion melts the mind
And renders his speech convulsive,
Who frequently weeps, laughs on occasions
Unabashed sings aloud and dances;
Endowed with My *Bhakti*,
He makes mankind sinless

This is the sign of a truly inspired sage:

एतावदेव खलु लिङ्गमलिङ्गमूर्तेः
संशान्त संसृतिचिरभ्रमनिर्वृतस्य।
तज्ञस्य यन्मदनकोपविषादमोह-
लोभापदामनुदिनं निपुणं तनुत्वम्॥

(*Yogavāsiṣṭha*)

This alone is the sign of that non-distinct self,
Whose long-drawn rolling in births has ended,
And, who is tranquil on realisation—Thou art that;
That his relative emotions
Desire, anger, grief, delusion and greed,
Lose their weight day after day.

Courtesy—*Sant Samagam Research Institute*



If someone behaves hurtfully toward you, think of the best ways to behave lovingly toward him. And if he still refuses to be considerate, remain withdrawn for a time. Keep your kindness locked up within, but let no demonstration of unkindness mar your behaviour. One of the greatest victories over the little self is to be sure of your capacity to be always thoughtful and loving, to be secure in the knowledge that no one can make you act differently.

—*Self-Realization.*

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥

"When to the knower (or the realised person) all beings become his own Self, what delusion and what sorrow, then can be there for that seer of oneness."

—*Īśāvāsya Upaniṣad* (7)

Lament of Gopīs

—*Bankey Behari*

"Pray tell us if the Beloved this way is gone!"
For heavens! Do not delay.
Lest morning dawn, and all the charm be gone!
Thou 'Kurabaka', like unto the crane you stand,
Lost in meditative thoughts of Him!
And '*Aśoka,*' may *Śoka* (pain) leave you, if of Him you tell us O'er.
O ye serpent! Just a while, pray, tell us where is the Beloved One gone:
And for it: may you live a happy life.
And you Campaka, forget we our envy, just tell us of Him and our blessings have.
O Tulasī! we know how the lotus feet of the Lord you adore.
For their sake tell us the way He is gone!
For dangle you round His neck and know of all His moods and methods.
O Belā, make no delay; tell us where is the peacock-crowned One.
And to thee, dear Juhī, we repeat the question o'er.
May you ever live by Him, grant us this boon.
O thou sweet Mango! Did you see Ghanaśyāma?
Tell us, may thy sweetness from day to day grow.
Tell, us, where is gone our Nandakumāra?
Thou, O Panasa and O Priyāla and O Kovidāra!

Make haste and tell His whereabouts; for His separation we can no more endure.
Jāmuna, we have no faith in you; like him you too are dark.
Yet we ask thee, forget thy nature to betray, tell us where is He gone.
O Vanjula and O Kadamba! Will you remain mute and silent and allay not our anguish?
To ye creepers of the banks: how close our relationship
Both ye, and we were born at the same place,
And both dwell at the Jamunā's side.
For friendship's sake, help us in this critical strait.
And ye Deer! He loved ye all:
You wander fearlessly through the woods:
Here lie His foot-prints and the broken garland buds—
Could you not tell us the way to our Beloved?

"Sullen and sad, they roamed about in utter forgetfulness. To everyone they put the same question. Alack! None could show them the way to Him. When they raised a storm of sighs and the very floods flowed through the forests from their eyes, and the same shriek was heard all O'er: 'Our Lord! Our Lord! Our Beloved! Where are you gone? Where are You? Dear one! bring back these parting souls by Thy sight. Emotion filled them and they fell to the ground, mute, silent and senseless."

"The lament reached His ears! For did not the music of the anklets enter their ears: a fragrance filled them and the nectarean downpour seemed to refresh their hearts? The Bliss and the soothing draughts made them open their eyes and what would they see? He, of the beautiful form, who by His charms was churning the very heart of cupid, donning the *Pītāmbara* and the garland of flowers: a smile playing on His lips, wooing the hearts over again, the hearts that were already sold to him. They got up and encircled

Him; while one (you know whom I mean) stood silent, when Kṛṣṇa rushed forward and addressed her thus: "Prithee ! why this anguish?" She replied: "Only if you knew it, there is only one moon, but innumerable *Cakoras* love it and feed on the moonbeams.There is only one sun, but we all share His light. So, Thou art but one, beloved Kṛṣṇa, and we all are Thy humble devotees, and hid herself in His bosom, tears flowing from her eyes." Kṛṣṇa could stand it no more. Emotions overpowered Him and in a wailing tone He uttered "Rādhe! Rādhe! Where are you?" All was silence. The plaintive note reached the listeners of the tale, who were all shedding tears. The name of Rādhā from the lips of Śrī Kṛṣṇa brought them all rushing to the door and what sight would they witness? Śrī Kṛṣṇa, lying senseless in the lap of the seated Subhadrā leaning against the wall, eyes closed, tears flowing.



If we have deep devotion to our Chosen Ideal and if we can make our beloved Deity our constant companion, then there is nothing to be afraid of. For, it is said that if He is with us, nothing harmful can befall us, but if He is absent, all that is harmful rushes to us. It is a fact that He is with us, in us, but the tragedy is that we are not in Him. The right attitude of the devotee should be to be always with Him in the same way as He is with us and in us.

—*Swami Gokulananda*

Read and Digest

—V. P. Tandon

A devotee's obedience to God begins with purity of mind, speech and bodily functions and then spreads to innermost recesses of his heart and soul.

*   *   *

Desire holds sway over mind, intellect and senses to obscure an individual's judgment and drags him on the path of enjoyment and sin to bring his degradation and ruin.

*   *   *

By renouncing likes and dislikes, sense of doership and possessions, one can utilise actions as aids to God-realization.

*   *   *

Attraction and repulsion are two most formidable enemies of man to retard his progress on the path of spirituality.

*   *   *

A conscious person can enjoy abiding peace and tranquillity by use of senses in the service of God.

*   *   *

Contentment leads to true happiness and bliss which can be gained by reposing full faith in the benign dispensation of God.

*   *   *

One can transcend mundane existence and realise God through self-surrender to Him.

*   *   *

An illumined soul always dwells in God though engaged in all sorts of activities.



Why Dishonest are Prospering and Honest Suffering?

— *R. S. Agarwal*

Our present life is in continuation of many earlier lives. What we are today is the resultant of deeds performed in earlier lives and those performed in the present life. Those who have done meritorious and creditworthy acts in the earlier lives are rewarded by birth with able bodies, wealthy homes, good connections and resources etc. The stock of good deeds is carried over to the present life. It is on account of such credit balance in their favour which neutralises the effect of ill deeds or indulgence in sensuous pleasures by them in their present life. Once the stock is exhausted they are thrown in terrible sufferings. Even in the business world a person having a credit balance of Rs. 10 Lakh in his bank account can go on withdrawing Rs. 10,000/- every month for over eight years and the bank will gladly honour all the withdrawals. On the other hand, another person having a credit balance of only Rs. 5,000/- in his account will be hauled up by Bank even on his first attempt to withdraw Rs. 10,000/- which will be refused. Nobody can say that the Bank is discriminating or that it has been liberal with the first customer and harsh with the second customer as Bank has to ensure that the withdrawal is covered by the credit balance in the account of customer.

2. The case of those people who are suffering even though leading an honest life can be compared to those having a nil balance in their account due to earlier

withdrawals. Till the balance is swelled by depositing further amount, no withdrawals will be permissible. The people who are suffering will have to suffer till their stock of misdeeds is either exhausted or offset by the present good deeds. Whatever joy we enjoy go to decrease the stock of good deeds in our account. On the contrary whatever sorrows and sufferings we bear, go to reduce the accumulated stock of our sins.

3. The reward of good deeds is always joy, happiness and those of wicked, dishonest, cruel acts, sorrow, grief etc. However the time in which the fruit of action matures varies in different cases. In some cases fruit matures in a short period and in other after a long period. In some cases, it may be after several lives. This looks strange but is it not happening in worldly transactions. A person engaged on daily wages is usually paid his dues (fruit for the work done by him) daily or at short intervals where the work has extended to more than one day. A regular employee on monthly salary gets his salary (fruit for the work done) only after completion of the month and not daily. Where bonus is also paid, it will be paid only after the expiry of the year. No employee can get bonus month by month alongwith the salary. In the case of pensionable posts, the payment of pension start after retirement from service although it relates to the entire active period of service rendered by the employee. No person will get pension monthly alongwith salary while in service or yearly alongwith the bonus. The fruit in case of bonus has matured after a year and that of pension after retirement from service normally extended to over thirty years. Look to Agriculture for another example. There are certain cash crops which can be cultivated 2-3 times in a year whereas some only once in a year. Mango plantations will not bear fruit in less than 10-15 years. Similar is the position of other fruit orchards which require

regular maintenance and upkeep for decades before we start reaping the harvest. We should not therefore be surprised that whatever sufferings or prosperity we are having today is the result of vice/ virtues done in the past and the same are producing results.

4. Nature follows very strict laws. The Sun is never dark, the moon is never hot, Fire is never cold, A cow begets no lion, A tigress begets no bird. Virtuous acts result in happiness and sinful acts in grief, misery but due to time factor in which effect matures, there is some times a wrong notion that persons indulging in dishonest and cruel acts are prospering. Persons are suffering or prospering only on account of their own earlier deeds. God recreates his creatures in positions, high or low in accordance with the merits and demerits earned by them in their previous lives. In a field where mixed seeds of wheat, mustard gram, barley are sown, different types of plants will come out accordingly to the seed even though the soil, ploughing, manuring, watering is uniformly the same yet the emerging plants will depend on the seed and not upon other conditions which were similar. In the case of individual creatures, the past life has an important bearing on the present life. To think that one has come from nowhere and will exhaust into zero is absurd.

5. Many times we have learnt that a particular terrorist or dacoit who was responsible for 200—300 murders was shot dead in Police encounter. A question arises, why he was not killed earlier? The reason is that on account of merits of earlier lives he could not have been eliminated till he committed crimes in the present life exceeding his stock of merits. The most wicked persons like Rāvaṇa, Hiraṇyakaśipu, Kansa etc., were not killed till they had committed sins on a large scale. In *Mahābhārata* an episode has been narrated. At the time of coronation of Yudhiṣṭhira

in Hastinapur, Lord Kṛṣṇa was made the chief deity. Except Śiśupāla no body objected to it. Śiśupāla started abusing Lord Kṛṣṇa. Every body including Balarāma was surprised at the silence of Lord Kṛṣṇa who was quietly hearing all the abuses being hurled on him. When Śiśupāla hurled 98th abuse, Lord Kṛṣṇa warned him not to cross 100. Śiśupāla haughtingly replied that he would do it several hundred times and Kṛṣṇa could not do him any harm. After hurling 100 abuses when Śiśupāla tried to hurl 101st abuse on Lord Kṛṣṇa, *Sudarśana Cakra* sprung from Lord's finger and severed the head of Śiśupāla from his body. The reason why Lord tolerated 100 abuses was that when Śiśupāla was born, the pandits prophesied, that he would be killed by Lord Kṛṣṇa. His mother who was related to Lord Kṛṣṇa went to him and told about the prophesy. She requested for an assurance from the Lord that he will not kill her son Śiśupāla. Lord gave an assurance that upto 100 abuses hurled on him in public by Śiśupāla will be ignored but will be killed if he crossed this limit. In some cases, the wicked and cruel are saved to some extent by the virtuous deeds of their parents, wife etc.

6. The point that our present condition is resultant of the deeds performed in earlier lives and those done in the present life is further clarified by the story accordingly to which there were two friends, one was pious engaged in performance of noble deeds, the other was wicked, used to drink, gamble and earn by illegal means. On one *Ekādaśī* day the pious requested the wicked to accompany him to Ganges for bath. The wicked declined the request and asked the pious to accompany him to wine house and both will drink, gamble and enjoy life. The pious declined the offer and so both went separately. The pious went to the Ganges and the wicked to the wine and gamble house. It so happened that when the pious was returning after taking

bath in the Ganges and offering some charity, a nail pierced his foot and blood came out. His foot had to be bandaged. The wicked when returning after drinking and indulging in sensuous pleasures found on the road an unclaimed bag, containing over a thousand rupees which he brought with him to his house. He went to the pious friend and cursed him for not accompanying him. He told the pious that he would have also shared the money had he accompanied. He also congratulated himself for not going with the pious lest he would have also got his foot injured. Since it was clear in this case that the reward of good work was misery and that of evil work fortune, they both went to a *Mahātmā* and sought clarification as to why this happened which is against the declarations in the scriptures. The *Mahātmā* went into deep meditation to assess their earlier lives. He told the pious that he was a bad and wicked person in his earlier life. His earlier sins warranted that he should be hanged today but due to consistent good deeds performed by him in his present life, they have been wiped off and only a nail pierced his foot avoiding a major calamity. In the case of wicked the *Mahātma* stated that his earlier good deeds entitled him to Kingship in this birth but the merits have been virtually wiped off due to his indulgences in evil in the present life and he got only a small fortune instead of Kingship.

7. By our present deeds we are shaping our future. What we are today is not accidental or by chance. It is the resultant of deeds performed in the earlier lives and those of present life. Our present actions play an important role in moulding our future. It is therefore necessary that a person should stick to his duty however inconvenient it may be, because by performing one's duty the man does not incur sin, but on disregarding or ignoring it he incurs sin and makes his future dark. No body should therefore remain under the

impression that whatever has to happen will happen and so why he should discharge duties involving bodily risk, trouble and expenditure. Duties of one towards his family, society, nation etc., should be treated as obligatory and performed without attachment or expectation for the fruit. Whatever has to happen will happen but the performer of allotted duties will improve and brighten his future. Is this not a real big advantage to the performer? If the wife or child of some one falls ill, it is his duty to get him/her treated according to the best of his ability and resource even if he is unable to save him. The man should not disregard his duty of treatment simply thinking that the ailment will be cured or not as destined and so why waste time, energy and money on treatment.The man ignoring his duty on this pretext incurs big sin and makes his future dark. Similarly a soldier on the battlefield, if he fails to fight with his full vigour on the plea that his country will win or loose as may be destined incurs big sin and enropes himself in a dark future. On the other hand a person discharging his duties sincerely carves for himself a bright future even if the results of his sincere efforts were disappointing. One can only act to the best of his ability sincerity, honesty without attachment leaving the results to the Almighty.

8. Generally we judge the prosperity of a person from his outward glamour without deep insight in his inner life. A person rolling in riches, having magnificent buildings, owning fleet of cars who appear prosperous may be having no peace of mind and highly discomforted from the side of his children, own ill health, legal suits, labour problems in the factory, apprehension of raids, prosecution, kidnapping etc. On the contrary a man appearing poor and unprosperous may have no worries and enjoying lot of peace and tranquillity. We only see the material prosperity and ignore his sufferings. Huge bank balance, apparent luxurious life does

not mean that the man is enjoying highest bliss and is contented. Had it been so multimillionaires would not have ended their life by committing suicide.

9. Some wicked persons indulging in heinous crimes remain unpunished for some time and are even considered prosperous, powerful, leading luxurious life but in reality they pass a very agitated and disturbed life full of fears and anxieties. Their illegal or immoral acts remain unpunished only temporarily. They meet with terrible end. If a person is given an option under which he will be allowed to do all sorts of illegal, immoral, criminal and sensuous acts for a week but thereafter confined in a cage of 4´ x 2´ x 2´ in which he could neither stand erect, sit or sleep, for the rest of his life; perhaps no sane person would opt to accept the offer and exchange for a week of uncontrolled sensuous pleasures, entire life full of terrible torture and sufferings. This is however happening and persons are committing all sorts of crimes to fulfil their sensuous desires without realizing that they are enroping themselves in a very horrible future of not only present life but future lives also. The crimes committed may remain unpunished even by the Government but never remain undetected and unpunished by the Almighty. Sooner or later in this life, or future lives, punishment will have to be undergone by the culprit and there is no escape from it. Sometimes punishment is delayed due to influence of relations (parents, wife etc.) *Guru*. It is also noticed that a whole lot of people doomed for destruction are saved as long as a particular person not so destined remain with the lot. As soon as this odd person separates out the rest are destroyed. This balancing is unavoidable to maintain the effects of *Karma* of each individual.

10. It is not necessary that a human being after death may be born again as a human being. After death some

souls enter the womb to have an organic body, others the plants, stones accordingly to their work, knowledge and deeds performed during their life time. The future birth may be moveable like human beings, animals or in the species of stupid or senseless like moths, insects, worms or even immovable like vegetable plants, trees, rocks, stones etc. Persons acting without forethought, heedlessness, violence, usurping other's wealth, giving pain and suffering to others for their own selfish motives are even thrown in the infernal regions (Hell) to undergo terrible suffering and tortures there vide *Kaṭhopaniṣad* Chapter II.V. 7, *Gītā* Chapters XIV.15, XVI. 16, 19, 20 and *Īśopaniṣad* III). The future is carved out in the present which should be utilized intelligently and well so that we may reap a better time in future. A bad, unethical immoral act is bound to bring misery, pain and grief; whereas good deeds are bound to improve the here and hereafter of the doer. Therefore the call is to avoid criminal waste of present chances and do inspired activity to ensure bright future.



The best plan is to take both the good and the bad in stride, overlook slights, inconsistencies, and mildly questionable behaviours in general. In order to get along harmoniously with others, this is an absolute must.

—*Henry H. Graham*

Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy!"

— *J. P. Vaswani*

The Heifer Did Drink the Mirror

—Dr. Mukunda Pati Tripathi 'Ratnamālīya'

The radiant rays of the rising sun of the spring season were illumining each and every particle of the vast earth. They were lending a special splendour to the flora and fauna thereat. They were blessing every creature of the world—animate or inanimate, with a fresh zeal and agility. They were lending a fresh lease of life.

Happy at the end of night long darkness, the gentle breeze blowing majestically like a mighty elephant outpaced him in easeful grace. It seemed as if it wanted to stay for a while at the small hut of a noble saint in village Yamunavati; taking up the dust thereof and throwing it all around its body, with a deep devotion and reverence. It appeared as if it failed to help its longing for collecting a few rare gems scattered in the dust of that sanctified piece of land. Birds were twittering on the trees, the creepers were expressing their joy by waving their heads. The joy of the dancing green grasses, too, with their nodding heads, was no less spectacular. A divine world of serene peace spread all around.

Meanwhile, some clouds of dust loomed large in the eastern horizon. The tramping sound of the hoofs of horses too became audible. In no time, a strong and sturdy, aged person, encircled with bodyguards and attendants, adorned with gaudy embroidered garments drew near. Lordship radiated from his strong physique. His broad forehead, his strong muscled shoulders, his proud gait every feature

betrayed extraordinariness. One of his co-travellers took charge of the reins of the horse courteously. The stranger entered the hut and bowed down to the lotus-feet of the person sitting in the hut in the posture of *Sādhanā* (meditation and prayer).

The person sitting there in a semi-conscious state, exclaimed, "Dear Munnī! Bring me the mirror and *Āsanī.* A little girl, quite nonplussed, approached him and reported to him hesitantly, "Father dear! The heifer has already drunk the mirror and she has chewed your seat too." The noble man beyond all the limits of irritation and compunction rancour and remorse consoled her with a perfect equanimity, "Don't worry dear *Munnī!* Don't worry. There is no trace of paucity of anything in the welcome reign of the Brajarāja. I myself am making the arrangement thereof."

The seasoned politician with all his quick intelligence and acumen remained at his wit's end. He gazed at the sky to make any head or tail of the statement but quite in vain. Strange was this equation of the heifer and the mirror! His embarassment did not last long. He himself saw the great sage administering *Tilaka* on his forehead by seeing his face in a bowlful of water and taking his seat on a handful of straw scattered underneath. All his worries evaporated like camphor in the air. He became enthralled more and more with the transparent simplicity of the saint. This peculiar mirror ridiculed all the gems and jewels of his kingdom.

The saint delved deep in his meditation pondering over the deep, azure figure of lord Kṛṣṇa. Sweet notes of his *Bhajana* floated on the waves of the air. Every hair of the royal commander became wet with the tears of delight.

* * *

The evening rays of the setting sun were patting the back of the hut of the saint as if they were repenting for having scorched the hut in the pride of their brightness. The

bewitched wind god was taking dips devotedly in the Ganges of *Bhajana* emanating from the throat of the saint—

तुम नीके दुहि जानत गैया।
चलिये कुँवर रसिक मनमोहन लगौं तिहारे पैंया॥
तुमहिं जानि करि कनक-दोहिनी घर ते पठई मैया।
निकटहिं है यह खरिक हमारो नागर लेहुँ बलैया॥

"Darling son of noble *Brajarāja*. You are a past master in the art of milking a cow. Kindly accompany me. I bow down to your lotus-feet. My cowpen is not very far. My affectionate mother has sent a golden milk-pot for you. Do accept my humble request."

The audience was reciting the selfsame sound and was being immersed in the bewitching sports of Lord Kṛṣṇa. Breaking the magical appeal of this song that very royal personality reached again having a golden mirror and the will for the donation of the Yamunāvatī village to the saint. He lay prostrate to the lotus-feet of the saint "Kindly oblige me sir! by accepting this trifling gift, he implored.

The saint engrossed in the sweet sports of Lord Śrī Kṛṣṇa felt disturbed as if some scorpion had stung him. His eye-brows curved. His innate detachment and aversion flew through the path of his tongue—Pardon me O king! Just pardon me. Don't thrust me into the inferno. This golden mirror of yours must sting me. Take this will away. Take away this will. Take this will away from my eyes. The trees of *Karīla* are my greatest moneylenders, they are my lenders of the last resort."

"How did you dare make such a request in the kingdom of Brajarāja? Sweet contentment is my best riches. What an unfit request for hoarding and false ostentation in this pious tract of land!"

Bewitchment was thickening layer-by-layer. Deep devotion unable to flow through the countless holes of hair all around

his body was pressing again and again all the eight limbs of his to bow down. He was not being able to help his longing for serving the superman. Hence, offering a bag of gold coins he beseeched him—"Reject not lord. Do accept my this trifling gift." The saint immersed deep in the meditation of the flute handed, azure coloured embodiment of exquisite beauty, yellow clothed Śrī Kṛṣṇa without opening his eyes he mumbled. Carry it away, carry it away. Let it be distributed among the poor and paupers. May Lord Śrī Kṛṣṇa grant you a fine intellect. May He bless your heart with noble thoughts!

* * *

The great saint was Śrī Kumbhan Dāsa, who repented throughout his life for having stooped to stepping once in the court of Akabara—

"सन्तन को कहा 'सीकरी' सो काम
आवत जात पनहियाँ टूटीं
बिसरि गयो हरिनाम॥"

"What sort of business has a saint got to do with places like Fatehpur Sikari? Such worthless travels lead to tearing of shoes and slackness in reciting God's names"—and the royal officer was king Mānasiṁha, the very right hand of king Akabara.



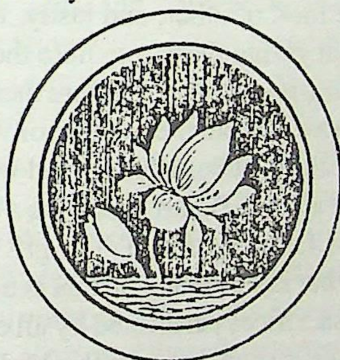
If you believe there is a God, the animals and the highest creatures must be the same. A God who is partial to his children called men, and cruel to his children called brute beasts, is worse than a demon. I would rather die a hundred times than worship such a God. My whole life would be a fight with such a God. But there is no difference, and those who say there is, are irresponsible, heartless people who do not know.

—*Swami Vivekananda*

Where are They

— *Prof. Dr. R. D. Srivastava*

So many came and so many went,
As dawn and dusk repeat;
King and beggar all must rest,
And rise never from grave beneath,
In hollow of earth, Christ and Mohammad lie,
And goes on pyre a Hindu ablaze,
The swift arrow of time flies,
And countless millions to dust it lays,
Where are the diadems, where are the sceptres,
Of monarchs gallant and great
Go and find in their haunted sepulchres.
And ask! wilt they rise now or late.



About Charity, Birth, Śrāddha, Hospitality, Purification and Control of Inner Senses

Vaiśampāyana said, "King Yudhiṣṭhira, hearing from the illustrious Mārkaṇḍeya the story of the royal sage Indradyumna's regaining of heaven, again asked the Muni, saying, "O great Muni, tell me in what condition should a man practise charity in order to gain admission into the regions of Indra? Is it by practising charity while leading a domestic mode of life, or in boyhood, or in youth, or in old age? O, tell me about the respective merits reaped from the practice of charity in these different stages of life?"

Mārkaṇḍeya said, "Life that is futile is of four kinds. Charity also that is futile is of sixteen kinds. His life is in vain who hath no son; and his also who is out of pale of virtue: and his too who liveth on the food of other; and lastly, his who cooketh for himself without giving therefrom unto the *Pitṛs*, the gods, and the guests, and who eateth of it before these all. The gift to one that has fallen away from the practice of virtuous vows, as also the gift of wealth that has been earned wrongly, are both in vain. The gift to a fallen Brahman, that to a thief, that also to a preceptor that is false, is in vain. The gift to an untruthful man, to a person that is sinful, to one that is ungrateful, to one that officiates at sacrifices performed by all classes of people residing in a village, to one that sells the *Vedas*, to a Brahman that cooks for *Śūdra*, to one that too by birth is a Brahman but who is destitute of the occupations of his order, is in vain. The gift to one that has married a girl after the accession of puberty, to females, to one that sports with snakes, and to one that is

employed in menial offices, is also in vain. These sixteen kinds of gifts are productive of no merits. That man who with mind clouded with darkness giveth away from fear or anger, enjoyeth the merit of such gift while he is in the womb of his mother. The man who (under other circumstances) maketh gifts unto the Brahmans, enjoyeth the fruit thereof while he is in old age. Therefore, O king, the man who wishes to win the way of heaven, should under all conditions, make gifts unto Brahmans of everything that he wishes to give away."

"Yudhiṣṭhira said, "By what means the Brahmans, who accept gifts from all the four orders, save others as well as themselves ?"

"Mārkaṇḍeya said, "By *Japa*, and *Mantras*, and *Homa* and the study of the *Vedas*, the Brahmans construct a Vedic boat wherewith they save both others and themselves. The gods themselves are pleased with that man who gratifieth the Brahmans. Indeed, a man may attain heaven at the command of a Brahman. Thou wilt, O king, without doubt ascend to regions of everlasting bliss, in consequence of thy worship of the *Pitṛs* and the gods, and thy reverence for the Brahmans, even though thy body is filled with phlegmatic humours and with also dull and inert! He that desires virtue and heaven should adore the Brahmans. One should feed Brahmans with care on occasions of *Śrāddhas*, although those among them that are cursed or fallen should be excluded. They also should be carefully excluded that are either excessively fair or excessively black, that have diseased nails, that are lepers, that are deceitful, that are born in bastardy of widows or of women having husbands alive; and they also that support themselves by the profession of arms. That *Śrāddha* which is censurable, consumeth the performer thereof like fire consuming fuel. If they that are to be employed in *Śrāddhas* happen to be dumb, blind, or deaf, care should be taken to employ them alongwith Brahmans conversant with the *Vedas*. O Yudhiṣṭhira, listen

now unto whom thou shouldst give. He that knoweth all the *Vedas* should give only to that able Brahman who is competent to rescue both the giver and himself, for he, indeed, is to be regarded as able who can rescue both the giver and himself. O son of Pṛthā", the sacred fires do not receive such gratification from libations of clarified butter, from offerings of flowers and sandal and other perfumed pastes as from the entertainment of guests. Therefore, do thou strive to entertain guests, O son of Pāṇḍu ! O king, they that give unto guests water to wash their feet, butter to rub over their (tired) legs, light during the hours of darkness, food, and shelter, have not to go before Yama. The removal (after worship) of the flowery offerings unto the gods, the removal of the remnants of Brahman's feast, waiting, (upon a Brahman) with perfumed pastes, and the massaging of a Brahman's limbs, are, each of them, O foremost of kings, productive of greater merit than the gift of kine. A person, without doubt, rescueth himself by the gift of a *Kapilā* cow. Therefore, should one give away a *Kapilā* cow decked with ornaments unto Brahmans. O thou of the Bharata race, one should give unto a person of good lineage and conversant with the *Vedas*; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons but not to them that are in affluence. What merit is here, O thou foremost of the Bharata race, by giving unto one that is affluent'? One cow must be given unto one Brahman. A single cow must not be given unto many. For if the cow so given away (unto many) be sold, the giver's family is lost for three generations. Such a gift would not assuredly rescue the giver nor the Brahman that takes it. He who giveth eighty *Ratis* of pure gold, earneth the merit of giving away a hundred pieces of gold forever. He that giveth away a strong bull capable also of drawing the plough, is certainly rescued from all difficulties

and finally goeth to heaven. He that giveth away land unto a learned Brahman, hath all his desires fulfilled. The tired traveller, with weakened limbs and feet besmeared with dust, asks for the name of him that may give him food. There are men who answer him by telling him the name. That wise man who informs these toil-worn ones of the name of the person who may give them food, is, without doubt, regarded as equal in merit unto the giver of food himself. Therefore, abstaining from other kinds of gift, give thou food. There is no merit (arising out of gifts) that is so great as that of giving food. The man that according to the measure of his might gives well-cooked and pure food unto the Brahmans, aquires 'by that act of his, the companionship of Prajāpati (Brahmā). There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away) . It hath been said that food itself is Prajāpati. And Prajāpati is regarded as the year. And the year is sacrifice. And everything is established in sacrifice, for it is from sacrifice that all creatures, mobile and immobile, take their origin. For this reason, it hath been heard by us, food is the foremost of all things. They that give away lakes and large pieces of water, and tanks and wells, and shelter and food and they that have sweet words for all, have not to hear the admonitions of Yama. With him who gives rice, and wealth earned by his labour, unto Brahman of good behaviour, the earth is satisfied. And she poureth upon him showers of wealth. The giver of food walketh first, after him the speaker of truth and he that giveth unto persons that do not solicit. But the three go to the same place."

(*Mahābhārata*, *Vana Parva*. 200)



The Triangle of Love

—Swami Vivekananda

We may represent love as a triangle, each of the angles of which corresponds to one of its inseparable characteristics. There can be no triangle without all its three angles; and there can be no true love without its three following characteristics. The first angle of our triangle of love is that love knows no bargaining. Wherever there is any seeking for something in return, there can be no real love; it becomes a mere matter of shopkeeping. As long as there is in us any idea of deriving this or that favour from God in return for our respect and allegiance to Him, so long there can be no true love growing in our hearts. Those who worship God because they wish Him to bestow favours on them are sure not to worship Him if those favours are not forthcoming. The *Bhakta* loves the Lord because He is lovable; there is no other motive originating or directing this divine emotion of the true devotee.

We have heard it said that a great king once went into a forest and there met a sage. He talked with the sage a little and was very much pleased with his purity and wisdom. The king then wanted the sage to oblige him by receiving a present from him. The sage refused to do so, saying, "The fruits of the forest are enough food for me; the pure streams of water flowing down from the mountains give enough drink for me; the barks of the trees supply me with enough covering; and the caves of the mountains form my home. Why should I take any present from you or from anybody." The king said, "Just to benefit me, sir, please take something from my hands and please come

with me to the city and to my place." After much persuasion, the sage at last consented to do as the king desired and went with him to his palace. Before offering the gift to the sage, the king repeated his prayers, saying, "Lord, give me more children, Lord, give me more wealth; Lord, give me more territory, Lord keep my body in better health," and so on. Before the king finished saying his prayer, the sage had got up and walked away from the room quietly. At this the king became perplexed and, began to follow him, crying aloud, "Sir, you are going away, you have not received my gifts." The sage turned round to him and said, "I do not beg to beggars. You are yourself nothing but a beggar, and how can you give me anything? I am no fool to think of taking anything from a beggar like you. Go away, do not follow me."

There is well brought out the distinction between mere beggars and the real lovers of God. Begging is not the language of love. To worship God even for the sake of salvation or any other rewards is equally degenerate. Love knows no reward. Love is always for love's sake. The *Bhakta* loves because he cannot help loving. When you see a beautiful scenery and fall in love with it, you do not demand anything in the way of favour from the scenery, nor does the scenery demand anything from you. Yet the vision thereof brings you to a blissful state of the mind; it tones down all the friction in your soul, it makes you calm, almost raises you for the time being, beyond your mortal nature and places you in a condition of quite divine ecstasy. This nature of real love is the first angle of our triangle. Ask not anything in return for your love; let your position be always that of the giver; give your love unto God, but do not ask anything in return even from Him.

The second angle of the triangle of love is that love knows no fear. Those that love God through fear are the lowest of human beings, quite undeveloped as men. They worship God from fear of punishment. He is a great Being to them, with a

whip in one hand and the sceptre in the other; if they do not obey Him, they are afraid they will be whipped. It is a degeneration to worship God through fear of punishment; such worship is, if worship at all, the crudest form of the worship of love. So long as there is any fear in the heart, how can there be love also? Love conquers naturally all fear. Think of a young mother in the street and a dog barking at her; she is frightened and flies into nearest house. But suppose,the next day she is in the street with her child, and a lion springs upon the child. Where will be her position now? Of course, in the very mouth of the lion, protecting her child. Love conquers all fear. Fear comes from the selfish idea of cutting one's self off from the universe. The smaller and the more selfish I make myself, the more is my fear. If a man thinks he is a little nothing, fear will surely come upon him. And the less you think of yourself as an insignificant person, the less fear there will be for you. So long as there is the least spark of fear in you there can be no love there. Love and fear are incompatible; God is never to be feared by those who love Him. The commandment, "Do not take the name of the Lord thy God in vain," the true lover of God laughs at. How can there be any blasphemy in the religion of love? The more you take the name of the Lord, the better for you, in whatever way you may do it. You are only repeating His name because you love him.

The third angle of the love-triangle is that love knows no rival, for in it is always embodied the lover's highest ideal. True love never comes until the object of our love becomes to us our highest ideal. It may be that in many cases human love is misdirected and misplaced, but to the person who loves, the thing he loves is always his own highest idea. One may see his ideal in the vilest of beings, and another in the highest of beings; nevertheless, in every case it is the ideal alone that can be truly and intensely loved. The highest ideal of every man is called God. Ignorant or wise,saint or sinner, man or woman,

educated or uneducated, cultivated or uncultivated, to every human being the highest ideal is God. The synthesis of all the highest ideals of beauty, of sublimity, and of power gives us the completest conception of the loving and lovable God.



We are not only to control all the senses, but we are to remain steadfast and live an integrated life. We should be exclusively and deeply devoted to our real self and reject as poison all that is non-self. So here is a warning. The senses are so turbulent that they are always about to overpower and devour us. Even wise people who take to the spiritual path may fail. So, we must be very, very careful.

—*Swami Gokulananda*

It is only the Divine knowledge which can grant real freedom or salvation. In order to achieve this freedom or *Mukti*, I am prepared to sacrifice all my possessions of the two worlds.

—*Swami Rama Tirtha*

Love, love, love even thine enemy, is Sādhu Vāswānī's teaching; and though he hates thee as a thorn, thou wilt blossom as a rose.

— *J. P. Vaswani*

Anger and intolerance are the twin enemies of correct understanding.

—*Divine Rays*

Advaita and Dvaita a Reconciliation

—*C. N. Srinivasa Rao*

Advaita and *Dvaita* are poles apart. This is one view. Is it so?

Let us go through some salient features of these two systems. The world is unreal (*Jagat Mithyā*). This is *Advaita.*

The world is real(*Satyaṁ Jagat*) is *Dvaita.*

In every fraction of a second everything in this world goes on changing. What you visualised or assumed as real before a fraction of a second is changed even without your knowledge. Atomic science proves it. So what you saw, visualised or assumed before a fraction of a second as real is not real at the very next moment. So the world is unreal. This is the stand of *Advaita.*

Dvaita accepts that everything goes on changing at each and every fraction of a second. For this *Dvaitins* are not inclined to use the word unreal but they accept that the world is impermanent.

So if we understand these two words unreal and impermanent properly we can realise that *Advaita* and *Dvaita* are not poles apart. They are two lines running parallel and the train of Hinduism can run smoothly on these two lines.

Another important aspect of *Advaita* is *Parabrahma* is *Nirguṇa* (qualityless). He has no attributes of anykind, According to *Dvaita* system *Parabrahma* is the embodiment of an infinity of auspicious attributes.(*Ananta Kalyāṇaguṇaparipūrṇa*). The *Vedas* and *Purāṇas* are shown as authority for this aspect.

To our knowledge all the attributes '*Guṇas*' come under the classification of *Sattva, Rajas* and *Tamas*. These three *Guṇas* take shape during *Sṛṣṭi* at the command of *Para Brahma*. *Dvaita* accepts that He has no taint of *Prakṛti* that is of the three *Guṇas* (attributes) *Sattva, Rajas* and *Tamas*. He is *Guṇātīta*. T*rayaguṇa Varjita*.When *Dvaita* mentions His *Guṇas* such as *Ānanda, Saundarya, Aiśwarya* etc., they are different from the *Guṇas* of *Prakṛti*. According to *Viṣṇusahasranāma* He is "गुणभृन्निर्गुणो महान्" i. e., He is the sustainer of the three *Guṇas* of *Prakṛti* with which He carries on the cosmic administration but himself devoid of these *Guṇas*. Some are of the opinion that *Nirguṇa* is also a *Guṇa* according to logic.

A similar reconciliation on other aspects of *Dvaita* and *Advaita* can also be made of course with the help of our spiritual texts.



So often when someone injures us, there is the desire to strike back or to be mean. To me, the ugliest quality in any human being is that of meanness. It is an insult to the soul, because it shows such smallness. Never be mean; always be large-hearted. Strive always to manifest those qualities about which we read in the lives of the divine ones.

—*Self-Realization*

Why should you feel dissatisfied when you know that the *Saccidānanda Swarūpa* of God is within you? He is the goal, He is the path; and you are eternally He.

—*The Mountain Path*

Grace

—M. Hafiz Syed

There is a great misconception prevailing in certain quarters regarding the meaning and value of Grace in the Hindu scheme of life. On one side, we have the law of *Karma* corresponding with the law of Cause and Effect working in every department of life with unerring precision. On the other hand, in various schools of Hindu religion, where too much stress is laid on self-surrender and divine grace, it is believed that man is absolutely helpless and can do nothing for himself; if he is to attain anything by way of spiritual realization he has to depend entirely on the grace of this, that or the other teacher, who expects unconditional obedience to his will before he vouchsafes his help and guidance to him. Either one theory may be accepted or the other. Both cannot be wholly correct. The truth lies in the *via media*.

No one—whether a Hindu, Buddhist or a Jain—can deny the existence of an immutable Law, popularly called the Law of *Karma*, which coincides with the scientific law of Cause and Effect. We should remember that of all the great changes which have come about during the last hundred years in modern thought there is none so profound as the conception of the reign of the Universal Law. Wherever we look, whether with the microscope or the telescope, we find laws. The tiniest electron as the mightiest solar system obeys laws which the mind of man can tabulate. The latest conclusions of modern science are after all nothing more than the proclamations of the Lord Buddha. When we understand what the Lord meant by

the word *Dhamma* or Law, we realize that it is law; absolute which brings under its sway all things—great and small. One of the most wonderful conceptions which the Lord Buddha gave is that the moral law is exactly the same as any physical law. When he proclaimed that "hatred does not cease by hatred, but only by love," He was not uttering a beautiful ideal but was giving a scientific statement of the laws of the Universe, visible and invisible.

Similarly the ancient Hindu scriptures have taught us the existence of the Law of Causation, which is the expression of the Divine will, which has its sway over all sentient beings. No one can escape its domination; even the *Devas*, God's ministers are not free from its domination. All our acts, mental or physical, are influenced and guided by this law.

If we accept its overpowering rule over our lives, physical or spiritual we have to admit that nothing can come to us which we have not deserved by virtue of our own self-effort, self-exertion and intense desire to attain anything we aspire after. In view of this ideal it stands to reason that we cannot wholly depend upon either the intercession, good-will or grace of any teacher, however great, for our salvation. We have to exert our will to its utmost capacity, purify our heart of all desires, and concentrate our mind on the ideal of Self-realization before we reach our goal. We should constantly bear in mind what Bhīṣma taught thousands of years back, viz., that 'exertion is greater than destiny'. In spite of our limitations laid down upon us by our own *Prārabdha Karma* we are free to exercise our will, improve our condition and set fresh causes in order to release ourselves from the thraldom of lower *Vāsanās*—anger, passion and fear—and try to attain the highest achievable goal, namely, perfection, and liberation from the rounds of births and deaths.

Everything depends upon our self-effort. When the great ones, saints and sages, who are ever watchful of our progress,

find us ready for receiving illumination, they grant the gift of their grace, which we have deserved by virtue of our own good deeds and inner purification. Thus we see that what is called grace is fully in keeping with the law which insures our success in every department of life. If everything is to be left to the divine grace unaccompanied by our self-effort, if Divine men were to confer their grace on some in preference to others, that would smack of partiality. It is wrong for us to suppose that those great beings whom we call by various names such as *Ṛṣis*, *Munis* and sages, can ever possibly disregard the existence of this eternal Law which rules our life. They always work in conscious co-operation with the divine will and would never do anything to violate it.

Those who are vouchsafed Divine Grace have earned it by virtue of their own good *Karma*. There is no favouritism in it. 'First deserve, then desire' holds good in this case also. Grace has its rightful place in the spiritual scheme of life; but it is by no means contrary to the Law of *Karma*, which works impartially and sternly. It is in this that lies our security, peace and prosperity.



If you remove the hunger of man by giving food, it is only temporary physical help. It is removal of physical want for three hours. Then the hunger again manifests. The man remains in the same miserable state. Building of hospitals, *Dharmaśālās* and kitchens for distribution of free food, clothes, etc., are not the highest kind of help. Miseries are not eradicated. The world will continue to remain in a miserable state, even if you build millions of hospitals and feeding places.

—*Swami Sivananda*

Corrigendum

In the foreword of October 1999, *Manusmṛtisāram Number* of Kalyana-Kalpataru, some reference of its time of composition has been made.

Western Writers and their followers have tried to twist the time cycle and accomplish the time of composition of *Manusmṛti* in 5th or 6th Century A. D., but this is against our traditional credence.

Undoubtedly *Manusmṛti* is ancient creation of Swāyambhuva Manu—son of Brahmā.

We firmly believe the established truth that the original text of our age old *Dharmaśāstra* is perdurably intact.

Our readers should not misconstrue our this principle and we apologize for the appearance of such passage in the foreword.

—*Editor*

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Dear Friends,

Manusmṛti is the crest jewel among the law books of antiquity ever written in the world. It is a classic in itself. Even Britishers found it unavoidable to incorporate the rulings of Manu while framing the civil and penal codes for India.

Manusmṛti is not only a law book but a **Dharmaśāstra** of the prototype covering the entire range of socio-religious life of not only India but the entire world. The scholars find it of the universal nature and eternal too.

Gita Press has published **Manusmṛtisāram Number** as the special issue of **Kalyana-Kalpataru** a monthly English journal. It contains original Sanskrit text alongwith English meaning given authentically. You know it is difficult to find English translation of **Manusmṛti** in the market and since it is a socio-legal treatise of immense historical importance, it is worth reading by the elite gentry, the teachers of law, history and Indian culture in the colleges and the universities.

I therefore make an appeal to my scholarly contributors, readers and other friends who feel concerned to safeguard our heredity and culture to inspire their friends and acquaintances to have this book and study it. It goes without saying that buyers of this book will get eleven monthly issues also. I sincerely solicit your help and co-operation in this respect.

Yours Truly

Editor

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